Millennial Laws & Orders
Copied at Whitewater Ohio.
Revision of 1845.

PAPERS
OF
SHAKERS
102
~~OHIO~~
~~Union-Village~~
N.Y.
New Lebanon

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Millennial Laws, or Gospel statutes & ordinances, adapted to the day of Christs second appearing; given & established in the Church for the protection thereof.

by

Father Joseph Meacham & Mother Lucy Wright: the presiding Ministry

and by

their successors, the Ministry & Elders.

Recorded at New Lebanon.

August 7th 1821

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Preface.

Believers in Christs second appearing who are united in one body, possess one united & consecrated interest; and therefore must in all things, and under all circumstances, be influenc'd, led & govern'd by one spirit, which is the spirit of God: and be subject to one general law, which is the law of Christ, in this day of his second appearing.

But as this general law comprehends all that is necessary, for the moral & religious government of believers, so it is devided into a variety of statutes & ordinances, which will apply to all general cases, & teach us our duty in the various situations & relations to which we may be called.

The first & great command enjoin'd upon all believers is that we love the Lord our God with all our heart, might, mind & strength, & the second is like unto it, that we love our brethren & Sisters as ourselves.

Under the influence of the first we shall

always be obedient to our Parents & Elders in the gospel, & under the influence of the second, we shall do to others, as we wish them to do to us in like circumstances.

On these two important points depend all the statutes & ordinances contain'd in the following pages, & may other orders & rules, relative to different lots of care, and different branches of business, carried on by the brethren & Sisters seperately not written in this book, which were given by the same authority, and are still consider'd binding on believers. For a few years past there has been many times shown unto the children of Zion thro' the medium of divine revelation, the various orders & regulations that were established by revelation of God for his holy temple, even the Church of God on earth.

And it is manifestly the word & will of the heavenly Father, in union with Mother Ann, Father William, Father James, Father Joseph, & Mother Lucy, (our first gospel

Parentage) that these holy Orders, & counsels & regulations should be written, for the more safe keeping & the accomodation of those who do, or may hereafter stand as Elders in the Church. And futhermore, that those holy laws & statutes of Zion, should henceforth be kept sacred, thro' out all generations, in the hands of those chosen Elders in the church.

For the sake of perspicuity, this book of Orders is devided into four parts, containing the rules necessary to the general organization of Society, the office & calling of those in lots of care therein, and the duties of members thereunto.

The second contains Orders more particu-larly for justification & protection. The third contains orders concerning temporal econ-omy, neatness &c. The fourth contains coun-sels & rules for guidance & protection in many respects, each part is divided into sections, which contain rules relative to one order of things &c.

It may not be improper here to remark,

that the orders & laws of Zion, relative to her seperation from the spirit of the world, within & without, & relative to confession & repentance of sin, reconciliation between dissenting parties, also to self denial, pu-rity, and proper intercourse between the sexes, and the order of the anointing of God, & the transmission of the same to successor &c. are unchangeable. But those rules & regulations relative to health, economy, and such as are the necessary attendants of local circumstances, in the social con-nexion of Society, and subjects to such modifications, amendments, repeals as circumstances may require, for the union & protection of the various Societies & families thro' out Zion.

And it is consequently the privilege & duty of the lead in each Society & family, to add to, or deminish the number of such in this book, as their situations & circumstances require, for the safety, union & protection of the people under their charge.

Part 1st

The general organization of Society. The Order & calling of those in lots of care, with the duties of Members thereunto.

Section 1st

The general organization of Society.

In societies of believers which are sufficciently large to admit of it, the order of God requires a regular organization of Families, in order to accomodate & provide for the different circumstances of individuals in temporal things, and also for the advancement of spiritual travel, in the work of regeneration, and the universal good of all the members comprising such a Society.

2nd The Order, rules, & regulations in each family, concerning things spiritual and temporal, should be such as are adapted

to the protection, benefit & increase of the members therein gather'd.

3rd The families should be of different classes, or grades with regard to order, government & arrangement in things spiritual & temporal, adapted to the different situations and circumstances of members in Society, and should be denominated, First or Centre Family, generally called the Church of the Society, — 2nd Family. 3rd Family &c. Or the name of each may be such as is adapted to local circumstances, but their respective places, in point of Order, should be gradual & progressive.

4th The different orders & Families should in no wise have uncontrolled access to each other by their communications, either verbal or written; but all written communications, and visits with each other, should be by liberty of the Elders therein; and without such liberty, members should never go from one to the other of such families.

5th Each family that is gathered into

order, should have a lot of Elders & Eldresses, and a lot of Deacons & Deaconesses, and also if necessary a lot of Deacons generally denominated Trustees; Each lot of which should contain four, or more persons, two of each sex. The Church or Centre family, should have a lot of Deacons to see to the domestic concerns of the family, and a lot of Trustees to do business with those without, or with the world.

6th The church or Centre family, should be composed of such members as are free from any involvements with those without, and such as prepar'd by a previous privilege in families that are back, (where those come in over the age of 13, should be first proved,) before they advance into a forward order, and closer spiritual work of purification, & it would be well, if all could come in at the gathering order, and be measurably prov'd before they advance further.

7th None should be gather'd into this Centre family or Church, who cleave unto their natural kindred of Fathers, Moth-

-ers, Brothers & Sisters, Husbands & Wifes houses & lands, no one should be gather'd into this order, but such as may by obedience, stand spotless before the Lord.

8th There shall be a presiding Ministry, in each Society who should have the general superintendance of all things of importance therein, both spiritual & temporal, & to whom the Elders & Trustees (and thro' them the body of the people therein) are accountable for all their transactions. But two or more Societies may come under one Bishopric, as circumstances may render it most proper.

9th Circumstances & numbers sometimes render it dificult to establish four persons in lots of Elders, and Deacons, of course no obligation to fill the number apply in such cases, but four is consider'd the true order and it should never be neglected, unless driven thereto by necessity.

Section 2nd

Office & calling of the Ministry

The holy Anointed at Holy Mount, (or New Lebanon) are call'd & chosen to stand as the first, or leading Ministry in Zion of God upon Earth, unto whom all other orders of the Ministry in all other Societies of believers, are accountable for all their transactions of an official nature.

2nd It is the right & duty of the Ministry, if found necessary, to alter, or repeal certain orders, rules & regulations, that may have been established, or that may be established, in the Vinyard of Christ & Mother Ann upon earth. It is also their right to establish new orders, and regulations, as far as they find it necessary.

3rd It is the right & duty of the Ministry ~~in each Society~~ of ~~believers~~ ~~to~~ establish such rules & orders for the Society

over which they preside, as circumstances render necessary, for the protection & benefit of the members thereof.

4th It is the right of the Ministry & their duty, to hold the keys of the heavenly Kingdom of God on earth, and let nothing pass the doors of the house of God, or enter the gates of the heavenly vinyard below, that will in any wise undermine the holy foundation of which it is built.

5th It is the privelege & duty of the Ministry at Holy Mount, (for the Centre Society) to keep open the door of communication with other Societies, inasmuch as it is their duty to link the golden chain of love & union strength & blessing, throughout the heavenly vinyard of God on earth by such means as they in their wisdom see fit. Therefore all visiting from place to place, must be by their direction.

6th It is the privelege of the Ministry, to give to, or receive from other believ-

-ers, such gifts or presents, either spirit-
ual or temporal as they think will be
a strength & benefit to them.

7th The Ministry may in nowise blend
in common with the rest of the people,
they may not work under the same roof,
live in the same house, nor eat at the
same table. But their dwelling place
shall be in the Meeting house, even in
the most holy sanctuary.

8th It is the right & duty of the Minis-
-try at the Centre Society, to go to other
Societies of believers in the land, as often
as circumstances shall render it neces-
-sary, and they in their wisdom may deem
proper, for in their hands, are placed
the keys of the holy & heavenly kingdom
of God on earth.

9th It is also the right of the Ministry
in each bishopric, in union with the
Ministry at the Centre Society, to make
such visits there as they find neccessary
from time to time, in order to keep un-

broken the heavenly bond of union, by which the church of God is united in one.

Section 3rd

The office & Calling of Elders & the duties of Members thereunto

Those who are call'd as Elders, in union with the Ministry, are the head of the body that constitutes the Church of God. They stand in their order, next to the Ministry.

2nd It is the duty of the Elders to look to the Ministry for strength, councel & wisdom, wherewith to guide & direct the body of the church of God. Therefore it becomes necessary for them, from time to time to make known to The Ministry, the standing, state & situation of the Family over which

they preside in all things, both spiritual & temporal, which according to the order established must come to the knowledge of the Elders.

3d. It is the duty of the Elders strictly to oversee the family plac'd under their care, and to gather the family to them by the rod of correction, and the arm of love, to teach them their duty, and lead them in the path wherein they should go, to direct in union with the Ministry, all moves and changes in the family, and to take counsel together, in union with the Ministry to do that which will tend to the good of each and every individual. To see that good order is kept & supported in all things, and that disorder is check'd. To give & establish, from time to time in union with the Ministry, such needful orders, rules & regulations, as circumstances in the several families render necessary. for the safety and protection thereof.

4th It is the right of the Elders to know at all times the state & standing of each & every individual, and to know every thing owned & possess'd by every one under their charge.

5th The Elders must never be so engaged in hand labor, as to neglect their duty, which is to stand as witnesses, between the throne of God & the souls of the people. And their duty as it respects the confession of sins, is it not written in the Holy Laws, sent forth by the will & hand of Almighty God.

6th It is the duty of every one to acknowledge & look to their Elders, as their lead and protection in all things.

7th It is the solem & sacred requirement of of God, that every member should keep the door open to his or her Elders, by a free and honest confession of every ignorant & willful transgression, of the holy & sacred orders of the church or family in which they reside, and all

are required to lay open to them, the true state & situation of their minds.

8th. As it is the duty of the Ministry to judge of the doings of the Elders, no common member may judge them, unless they teach that which they know is sinful, or contrary to the Gospel, but should consider them as mediators, standing between their souls & the throne of God. And every one should at all times consider it the duty of the Elders, to check, reprove, or admonish them, if they in any wise be out of the way, and of this it is not the privelege of members alone to decide.

Rules and Orders,
for the
Church of Christ's Second Appearing
Establish'd
by the
Ministry & Elders of the Church
Revis'd & Reestablish'd
By the same.

New Lebanon

New York May 1860.

Copied at White Water

Novr. 1860.

Preface

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But as the general law com-
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The first & great command-
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we love the Lord our God with all our hearts, might mind & strength, and the second is like unto it, that we love the brethren & sisters as ourselves.

Under the influence of the first, we shall always be obedient to our Parents & Elders in the gospel, and under the influence of the second, we shall do to all mankind as we wish them to do unto us.

It may not be improper here to remark, that the Orders, & laws of Zion, relative to her seperation from the spirit of the world, within and without, and relative to con-fession & repentance of sin, and reconciliation between dissenting parties, also to self denial, purity, and a proper intercourse between the sexes, and the Order of the anoi-nting of God, and the transmis-sion of the same to successors, &c

are unchangeable.

(But those rules & regulations relative to health, Economy, & such as are the attendants of local circumstances, in the social connections of Society, are subject to such moderations, amendments or repeals, as Circumstances require for the union and protection of the various Societies, and Families thro' out Zion.

And it is consequently the privilege & duty of the lead in each Society & Family to add to or deminish the number of such in this book, as their situation & circumstances require, for the safety, union and protection of the peopel under their charge.)

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Part 1st

Section 1st

Orders concerning the duties of Trustees Family Deacons & Deaconesses; & the duties of other Members thereunto

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1st Believers must not run in debt to the world.

2 The order of the Gospel requires Trustees before making any heavy purchases or Sales, to ask counsel, and obtain union of the Ministry & Elders of the church, or Family over which they preside.

3 Believers should not require interest of each other, on money borrowed to purchase the necessities or comforts of life.

4 Members should not purchase articles for themselves, without the Liberty of the Deacons or Deaconnes-

-ses, Each sex in their own order.

5th No new fashions concerning manufactures, clothing or wares of any kind, may be introduc'd, into any Society of believers, with-out the sanction of the Ministry, of the Society, and superfluous ar-ticles should not be used by believers.

Conditional Orders.

1st The Family Deacons & Deacones-
-ses are responsible to the Elders
in all matters of importance,
that come under their cognisance
concerning the temporal business
of the Family.

2 Members employ'd to do business
for the Trustees, at home or abroad,
must render a ful & explicit ac-
-count to them of all their expendi-
-tures, and transactions, when such
duties are perform'd.

3 O Where the Order of the gospel is
fully established, members should
not apply to the office Deacons or
Deaconesses, for needful articles,
or for articles of convenience, nor
for money for the purchase of the
same, but to the family Deacons
and Deaconnesses.

4 Brethren & Sisters have no liberty to make for themselves, or for others, important accom-odations, or conveniences, with-out the Union or consent of the Deacons or Deaconesses, each sex in their own Order.

5 It is the duty of family Dea-cons & Deaconesses to dictate to the Cooks, and the duty of the Elders to see that good Order is attended to concerning the same.

Supplement

Important Counsels.

1st Trustees desiring the help of other members, to do business, for them, or to perform any of their official duties, at home or abroad, must apply to the Elders for the same.

2 When two or more are out together, they should as far as consistent, both eat at one tavern, and sleep in one room, and when walking the streets, endeavor to keep together as much as consistent.

3 Those who go out on business for the Trustees have no more right, to buy, sell, bargain or trade for themselves, in any way, than any other member of the Family.

4 As the Trustees are called to be examples of Godliness, Gospel

plainness, prudence, and good econ-
-omy in temporal things, they should
not purchase for themselves, or re-
-ceive as a gift or present, to be
kept by them, or at their place
of residence any article or articles
of convenience that are super-
-fluous, unnecessary, or such as
are disown'd in the church or fam-
-ily over which they preside as
Trustees.

5 Trustees should attend to meet-
-ing with the family, as far as
their duties will possibly admit,
as they need the union & strength
of the body of the Family; they should
also attend to meals with the fam-
-ily, as far as possible, that they may
know how to feel for their tempo-
-ral needs, and circumstances
with regard to provisions.

6 When Believers resort to taverns
& public places, they should not

blend with the wicked, by uniting in unnecessary conversation, jesting & joking, talking upon politics with them, or disputing, or inquiring into things which serve to draw the sence from the pure way of God.

7 All believers who go out among the world should observe, as far as possible their order of kneeling at home, and should endeavor to kneel in prayer each day.

8 A supply of such small tools & articles as sisters need, which brethren make should be made by order of the Deacons, and deliver'd to the family Deaconesses, to whom the Sisters should apply for the same when desired.

9 If Sisters desire tools, conveniences, or articles of manufactures, which come in the brethrens line of business, and which it would require much time to make, they

should apply to the Family Deacon-
-esses.

10. Family Deacons & Deaconnesses
shod have the general oversight of
all work done in the family for
sale, and the general direction
of persons employ'd at the same
in union with the Trustees.

Section 2nd.

Orders relative to Physicians.

1 & Brethren should not apply med-
-icins to sisters which are sick,
without the knowledge of sisters
who stand in the lot with them;
and the same rules applies to
Sisters, where there are brethren
Physicians.

Counsels.

1 The Physicians should at all times hold themselves accountable to the Elders with regard to the administration of medicine.

2 When an individual is so unable, as to be under the necessity of resorting to the place of the sick, the Physicians should make the case known to the Elders.

3 If any of the brethren or Sisters need assistance in the medical line, they sho^d^ apply to the Physician of their own family, and of their own sex if there be such, and if not, to such as are appointed, & give themselves up to them & to their direction as it respects their medical treatment. All, however, have liberty to request such medicines as they desire, but are counseled to abide the decission of the Physician

whether it be suitable for them to have it or not.

4 It is advisable for believers to avoid employing Docters of the world, except in some extreme cases, and in such cases, the Ministry & Elders, should decide whether it be proper or not.

Part 2nd.

Section 1st.

Orders concerning the Confession of sin and Opening the Mind.

1 No believer can be justified in keeping any sin Cover'd, under any pretence whatever but all are requir'd to make

confession thereof, to those who are appointed in the Order of God to hear them.

2 If any member should know of any sin, or actual transgression of the law of Christ in any one of the family or Society, and have reason to believe the same is not known, or has not been confessed in Order, the member to whom the matter is known is bound to reveal it to the Elders, so that sin may be put away, otherwise they participate in the guilt and condemnation thereof.

3 All trials must be opened to those set in Order to hear them, and to no other person.

4 All believers who ignorantly, carelessly or willfully break the sacred orders of the Gospel are required to confess the same in the line of Order, & this should be done before assembling to worship God.

5 If any member not appointed to hear openings, attentively hears disorderly persons disclose their trials or their disaffected feelings concerning Ministry, Elders, Deacons, Brethren or Sisters it is solemnly enjoin'd on such to make confession of the matter to their Elders, as a transgression of the order of God in hearing such openings.

6 No member of the Family who may be admonish'd or reprov'd by the Elders for any fault whatever, is allow'd to make any inquiry, or take any pains to find out, by whom the matter was open'd to the Elders.

7 Members should not go to the Ministry to open their minds without the knowledge of their Elders, unless the Ministry call upon them for that purpose, in which case it is their duty to be free. And if members manifest to their Elders a desire to see the Minis-

-try, the Elders should make it known to the Ministry.

8 If any member should discover any violation of the law of Christ, or any thing contrary to the known precepts of the Gospel, in any person Entrusted in any lot of care, Either spiritual or temporal, however high and important their lot and calling may be, the person making the discovery is bound to make it known to the Ministry, or to some one appointed to hear openings.

9 If any person should be overcome with anger so as to lay a brother or Sister in the lie, or speak, or act contrary to the Gospel of Christ, or by any means try to irritate, or wound the feelings of a brother or Sister, they are not justified until restored by confession.

10 No member is allow'd to present himself to worship God, when under condemnation of sin unconfess'd. But

all are requested to present themselves to worship, with clean hands, pure hearts, and a justified conscience.

11 If brethren have aught to open concerning any Sister, they must open it to their Elder brethren, and if Sisters have aught to open concerning any brother, they must open it to their Elder Sisters.

Section 2nd

Orders Concerning the Worship of God.

Attending to Meeting &c.

1 All are requir'd to attend meetings at the appointed time, and no one may be absent from Meetings, without obtaining permission of the Elders for the same.

2 If any member is absent from Meeting without the Elders knowledge, and union, such an one should inform the Elders of the cause of absence the first oppertunity after meeting.

+ Supplement, Counsels &c.

verse 7
+ 1st All members while sitting in retiring time should sit erect and in straight ranks.

2d All members are required to attend to retiring time, and none should have any conversation upon any thing, except it be very needful, neither should they sleep, or idly lounge away the time, or leave the room except it be very necessary.

3 All should go into meeting in the fear of God, walking softly, or on their toes, except unable to do so,

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+ 1st. All members while sitting in retiring time should sit erect and in straight ranks.

2 All should attend to the reading of the hymn, or anthem that is to be sung in Meeting, and none should have any conversation upon any thing, except it be very needful, neither should they sleep, or idly lounge away the time, or leave the room except it be very necessary.

3 All should go into meeting in the fear of God, walking softly, or on their toes, except unable to do so,

and no one should have any talk-
-ing, laughing or hanging on the
rails, while passing to or from meeting.
4 When brethren & Sisters place
themselves in a body in meeting for
the worship of God, the ranks should
be straight not only to the right
& left, but also forward & back; and
forward ranks should always be
as long as any of the rest, and by
no means should there be any va-
-cancies in the ranks, it has a ten-
-dency to excite disunion.
5 Brethren & Sisters should not al-
-low themselves to be gaping or yawn-
-ing in meeting.
6 When any person is kneeling in
devoted prayer, whether in Meeting
or elswhere, all who are present should
attend, and not be otherwise engag'd.
7 Brethren & Sisters should repair
to their rooms, when the signal is
given for that purpose, and retire

in silence the appointed time, and labor for a sense of the Gospel, be-fore attending meeting.

Section 3rd

Orders concerning the Sabbath.

1 No books except the bible and believers publications, may be read, on the sabbath, except by permission of the Elders. And Newspapers, Pe-riodicals, advertisements, Almanacs, Pamphlets, literary and Scientific, Miscellaneous, Unreligious or world-ly books of any kind should not be read on the sabbath.

2 No kind of fermented liquors should be us'd on the sabbath, ex-cept Medicine administer'd by the Physicians.

3 There should be no riding out on the sabbath unless duty requires it.

4 Clothes for the wash should not be carried to the wash house on the sabbath after sun rise until after supper, at which time the Sisters may prepare them for washing.

5 No one should walk out on the sabbath except on duty.

6 Cutting the hair, paring the nails blacking or greasing shoes or boots, and such like things should not be done on the Sabbath.

Supplement & Conditional Orders.

1 There should be no baking of bread, Cakes or pies, no frying of cakes, and no Cooking of Meat, in any way on the sabbath.

Fruits & vegatables should not be pre-par'd for cooking on the Sabbath nor should they be gather'd unless in case of great necessity.

2 Shaving the beard, should not be done on the sabbath, unless in case of great necessity, when it is quite inconsistent to avoit it.

3 Where there is dwelling house room provided, shops should not be frequent-ed or occupied as a residence on the Sabbath. But when duty renders it necessary to visit them, the tarry should be short and consistent.

4 Shop windows fronting the Street should not be left open, on the Sabbath except on some need-ful occations.

Counsels

1 No labor should be perform'd on the Sabbath, that can consistently be avoided but all should keep the day holy & sacred unto the Lord.

2 Bathing, or showering, if done done on the Sabbath, should be early in the morning Except in case of sickness.

3 Loud or boisterous talking or laughing also conversation on politics, war or worldly subjects in general, also telling worldly stories should be avoided on the Sabbath.

Section 4th.

Orders concerning Christmas, and Days appointed by the Government to be kept.

1 In conformity to the general practice of Christiandom, so call'd, believers should keep Christmas, & on this day should Examin them-selves in regard to their Union with each other, and if hard feelings or grudges are found, they should this day be put away, and Union gained between such as have been discencious that the Spirit of Christ may abide in every soul.

2 Christmas should be kept sacred-ly like unto the Sabbath until sunset.

3 Days appointed by the govern-
-ment for fasting & prayer, and for
thanksgiving are also requir'd to
be kept, and regarded, and believ-
-ers should attend one Meeting
and devote the remainder of the
day Cleaning and putting things
and apartments in order.

Section 5

Orders concerning intercourse between the Sexes.

1 The gospel strictly forbids all
private union between the sexes
in any place, case or under any
circumstances whatever.

2 One brother & one Sister
must not be together alone at
any time longer than to do a

short and necessary duty or errant and must not have private talk together at all, which they desire to have unknown to their Elders, neither should brethren & Sisters touch each other unnecessarily.

3 Brethren & Sisters must not make presents to each other, in a private manner.

4 Brethren & Sisters should not pass each other on the stairs.

5 Brethren & Sisters should not Shake hands together.

6 Sisters must neither mend or set buttons on brethren's Clothes, while they have them on.

7 It is not allowable for brethren & Sisters to give or swap with each other, any tools, books, or clothing of any kind, without the knowledge & union of those who have charge of providing such things.

8 When brethren go to Sisters rooms, or Sisters to brethrens rooms, they should always rap at the door; and wait to be bidden in.

9 Brethren & Sisters should not dress in garments belonging to the oposite sex; nor allow themselves to try on such garments.

Conditional Orders

1 Brethren & Sisters should not work together much length of time, except on special occasions, and then in union with the Elders.

2 Brethren & Sisters should not write for each other, nor to each other without liberty from the Elders.

3 If brethren or Sisters need instruction in reading, writing or Music, or any other branch of literature or science, they must receive it from those of

their ~~own~~ sex, or by such persons as the Elders may appoint.

4 Brethren & Sisters should not go into each others apartments after evening meeting at night, except on some very needful occasion.

5 The brethren should all leave their rooms while the Sisters are do-ing the necessary chores therein, unless prevented by sickness or infir-mity

6 When Sisters walk out into the fields, to the barns, or brethrens Shops, there should be at least two in company, exceptions should be by liberty of the Elders.

Counsels

1 Brethren should avoid shaking hands with women of the world, as far as consistent, & Sisters should likewise avoid shaking hands with men of the world.

2 When brethren go to brethrens rooms, or Sisters to Sisters rooms, it is pretty to ask leave to enter before entering rooms, where they do not live.

3 Brethren or Sisters should avoid standing or sitting on the outside steps, platforms, or in halls, to hold lengthy conversations, either brethren with brethren, Sisters with Sisters, or brethren and Sisters together.

4 In times of meeting for worship, & in union or singing meetings, there should be at least five feet distance between the ranks, of brethren & Sisters, and no one should stand or sit in a lounging or awkward position.

5 All should attend union meeting at the appointed times, unless special duty requires them to be absent.

6 When consistent to avoid it brethren & Sisters Shops should not be under the same roof.

7 It is not recommendable for bre-
-thren to go to Sisters shops, or sisters
to brethrens for the purpose of partaking
of Mellons, Fruits nuts &c.

8 Brethren & Sisters should avoid
hanging their garments together.

Section 6th.

Orders concerning the Language of believers.

1 All filthy stories and all conver-
-sation which tends to excite lustful
sensations are directly contrary to the
purity of the Gospel, and is utterly for-
-biden; and whoever offends in this mat-
-ter, must make confession before mee-
-ting, or stand behind all in the ranks
when assembled for worship. and
all who hear or listen to such con

-versation are requir'd to open it before meeting.

2 All telling of falsehoods, evil speaking one of another, backbiting tatling are utterly forbidden by the Gospel.

3 No one should carry news from one to another, that will stir up & make mischief, or bring up faults & failings, that have been confessed & put away.

4 Believers should not compare their brethren & Sisters to filthy wagabonds of the world.

5 Worldly titles should not be appli'd by believers to their brethren and Sisters.

6 When brethren & Sisters seek a favor one of another, they should always ask in a becoming manner as "will you be so kind" and when a kindness is received should return thanks respect-

-fully as "I kindly thank you".

7 When believers hold conversa-
-tion with those who have turn'd
from the way of God, they should
correctly report the same to the
Elders.

8 No believer should rehearse the
mistakes or faults of any one, in
the body, or out, to those not having
knowledge of the same, so as to
hand them down from generation
to generation.

Counsels

1 Believers should not call
nicknames, use bywords, or world-
-ly expressions, neither should
they address each other with
wordly titles.

2 Believers should omit repeating
the cursing & swearing of the world

when relating the stories of such language, or circumstances with which it was connected.

3 It is ungodly for brethren and Sisters to threaten of rejecting their privelege in the way of God, & turning back to the world.

Section 7th.

Orders concerning the Furniture of retiring rooms.

1 No maps, charts, and no pictures or paintings should ever be hung up in retiring rooms, and no pictures, paintings or likenesses, or daguerriotypes set in frames or otherwise should ever be kept by be-lievers, Modest advertisements may be put up in the Trustees office

when necessary.

2 If any one breaks, mars or dis-troys any article of furniture in the retiring rooms, where they live, it is the duty of such to acknowledge the same to the Deacons or Deaconesses as the case may be, and if possible repair the injury.

Conditional Orders.

Newspapers should not be read in retiring rooms, except by special liberty of those set in Order to give the same.

Counsels

The furniture of dwelling rooms among believers should be plain in style & unembellished by stamps

flowers, paintings or gildings of any kind. And looking glasses ought not to be purchas'd by believers exceeding about 12 by 20 in.

Section 8th

Orders concerning Books Pamphlets & Writings in general.

1 Very superfluously marbled or gilt books or papers should not be used among believers.

2 Brethren & Sisters are not allow'd to purchase or borrow books of the world or other families of believers without the permission of the Elders of the family with whom they live.

3 None should read books when out among the world, that are

not allow'd of among believers.
If the world should offer any believer a book that would be allow'd of, tho' they might not have had liberty to get such a book, it would be better to take such a book than to give offence, but it should be showen to the Elders, before it be read or circulated.

4 No books pamphlets or Almanacs of any kind, are allow'd to be bro't into the family without the knowledge and approbation of the Elders.

5 All letters received by any member, not set in order to transact business with the world, or with other believers, should invariably be shown to the Elders, and this should be done before being shown or read to, or by any other person.

6 If any member should write a letter to send abroad, it should be shown to the Elders before it is seal'd or sent way. But the office Deacons are

allow'd to write or receive letters on temporal business without showing them to the Elders. But all communications written or received by them or any other person not connected with business transactions, in the line of their Official duties should be shown to the Elders.

7 No hymn Anthem or songs of any kind, or any other writings, except as before shown, may be carried out, or bro't into the family, without the knowledge & approbation of the Elders thereof.

Conditional Orders.

Newspapers should be subscrib'd for by those of the office as a general rule, and none should come into the family except with the knowledge of the Elders.

Counsels.

One or two family journals should be kept by each family, in which all important occurrences, or business transactions of the family, aside from the office should be register'd.

Section 9th

Orders concerning going abroad, And intercourse, with the World.

1 When believers need to go abroad, out of the line of their ordinary business they should obtain the union of their Elders. And persons employ'd to do business, should inform the Elders if to be abscent over night.

2 No need × When members of the family need spending money, they should apply

to the family Deacons, or those set in Order for keeping the same, and to them a correct account of all expenses should be made when the money is return'd.

3 It is not allowable for believers to go into Museums, theatres, or to attend Carravans or shows to gratify curiosity.

4 One brother & one Sister, must not walk out, or ride out together, without a third person. nor take with them for company a child under ten years of age for their companion. Any exception to this rule, should be by special liberty of the Elders.

5 In families gather'd into Order no members but those appointed for that purpose should keep money.

6 When brethren and sisters go from home, for a ride, for a visit, or if absent over night on business,

they should give the Elders an ac-
-count of their proceedings and cir-
-cumstances attending their journey,
when they return home.

Section 10th

Orders concerning the Literary Education & Schooling of Children.

1 No member but those appointed by the lead may study Physic Pharma-cy, Anatomy, Surgery, Law &c. And (+~~Phrenology~~) Mythology, Mesmerism and such sciences as are foreign from believers duty, should not be studied at all by believers.

2 Spelling, reading, writing, linear drawing, English Grammar, Compo-sition, Arithmatic Mensuration, the Science of Agriculture, Agricul-

-tural Chemistry, Physiology, a portion of History, and Geography, Music, Moral science, good manners, and true religion, are sufficient, as general School studies for Children among believers

Section 11th

Orders concerning the Dead.

1 When the spirit is departing & a person is breathing their last all present should kneel in prayer.

2 It is sufficient to dress a male corpse in a shirt & shroud a handkerchief, or cravat, & mufler if necessary. And for a female add thereto a cap and collar.

Section 12th

Miscellaneous Orders.

1 All wrestling scuffling, beating stri-
-king, or fighting in any sense of the
word is utterly forbiden by the Gospel.

2 No person may have private commu-
-nications, written, spoken or in action
intentionally secret from their Elders.

3 No kind of ardent spirits may be
drank by believers, except by order
of the Physician.

4 It is an Established order for be-
-lievers to kneel in prayer on retiring
to rest at night, and on rising in the
morning.

5 It is an Establish'd order for believ-
-ers to kneel before & after Eating, when
at home and among themselves. and
when among the world as far as con-
-sistent; and when kneeling in prayer
and thanksgiving all should close

their eyes, and devote their souls to God.

6 No unnecessary figuring or lettering, and no superfluity should be used in making tools or garments.

7 No writing with red ink, should be done by way of Embellishment.

8 No gilting may be put on books manufactured by believers, and no names of individuals may be letter'd in gold leaf on the outside covers of books of any kind.

9 Boys under 15 years of age, sho'd not make use of guns, and the more they let guns alone the better, as hunting is not recommended.

10 Fancy articles of any kind, or articles that are superfluously furnished trim'd or ornamented, are not suitable for believers, and sho'd not be purchased, or used.

Conditional Orders.

1 All should rise in the morning at the signal given for that pur-pose, unless prevented by sickness or infirmity.

2 Brethren should leave their rooms within fifteen minutes after the signal time of rising in the morn-ing, unless prevented by sickness or infirmity.

3 All who sleep in the same room sho'd kneel and retire to rest to-gether, as far as consistant, but if any desire to sit up to work, or for other purposes, they should get liberty of the Elders, and inform those with whom they lodge.

4 There should be no talking, af-ter retiring to rest at night, ex-cept on some important occation.

5 Those appointed caretakers of dwelling rooms, are responsible,

that good order is maintain'd therein, and that disorder is reported to the Elders.

6. Visiting between the world and believers, should be done at the office, in families where there is one, except otherwise directed by the Elders.

7 Brethren and Sisters should not give away any of their garments, or tools without the union of the Deacons or Deaconesses, Taylors or Tayloresses, who have the charge of providing such things.

Counsels.

1st. Where public stores are kept, the place of storage should be secured by locks & Keys.

2 + Cider if kept at all should be secured by lock, and kept

under the charge of some suitable person.

2. Where brethren or sisters wish to make presents to their friends among believers, or elswere, they should obtain liberty of their Elders, and those first in temporal careto do so.

Part 3rd.

Concerning Temporal economy

Section 1st.

Of Prudence, Neatness &c.

1 No kind of liquid matter should be thrown out of the windows of painted buildings, and no apple parings, nor the refuse of any kind of fruit, should be thrown out at the windows

of the dwelling house or shops, into the door yard or streets.

2 Brethren and Sisters should not throw away their old shoes, boots, socks, or garments, but they should be shown to those who have the charge of such things to be dispos'd of as they deem proper.

3 × Flowers, fruit trees or shrubbery should not be set out around the dwelling houses or adjacent to them or around shops which occupy a front position.

Counsels.

1 No kind of filthy rubbish, may be left to remain around the dwellings, shops, nor in the door yard, or streets, in front of the dwelling houses or shops.

2 All the gates should be clos'd on Saturday nights in the summer and work shops should be swept, the work and tools should be put in order, and safely secur'd from thieves & fire.

3 When a pane of glass gets broken in a front window, it ~~must~~ should be mended before the sabath.

Section 2nd

Orders to prevent Loss by Fire.

1 No person should carry fire about the door yard, or among the buildings unless safely secur'd in a lantern, fire box or other safe vessel.

2 No one may enter a closet, clothes room, or other by place, not frequent-ed, with an open light.

3 Lighted lamps or candles must not be carried to the barns, or other

out buildings, unless inclos'd in
a lantern, and no lanterns are
allow'd to be carried into haymows,
nor to be open'd in the barns, nor
in any place where sparks would
be liable to set any thing on fire.

4 No lighted lamps or candles may
be held over chests drawers shaving
baskets & such like places.

5 × × No one may go to chests of cloth-
-ing, drawers, shaving baskets, wood
boxes, closets, or back und by places,
while smoking, neither may they
empty their pipes in spit boxes,
nor go to smoke in uninhabited
rooms.

6 × It is not allowable to go out of
doors any where among the buildings
with lighted pipes, and it is better
not to smoke at all.

7 It is not allowable to boil oil
or varnish in our buildings
any where.

8 No ashes should be emptied into their places of deposite after 1. O'clock in the afternoon, neither may ashes ever be taken up in wooden vessels, and ashes should not be set or hung on wood boxes, or near shaving baskets with ashes in them.

9 The snuf of a burning lamp or candle should never be drop'd into spit boxes where there is saw dust or any combustable matter.

10 Spit boxes should not be left under the stove hearth at any time.

11 When a room is left for the night or ~~much~~ any length of time, the stove door sho'd be shut, if there is fire in it, and the place secur'd from fire.

Counsels.

Chimneys should be burn'd out once a year, and at a time when the roofs are sufficiently wet to prevent taking fire.

Section 3rd.

Orders concerning Beasts.

1 No believer is allow'd to play with cats and dogs, it is strictly forbiden, neither should they make room mates of them, nor make unnecessary freedom with any of the beasts of the field.

2 X No dogs may be kept in any family that is gather'd into order.

3 No beasts belonging to the people of God may be left to suffer with hunger, thirst, or cold, in consequence of neglect on the part of those who have the care of such beasts; but all should be kept in their proper places, and be properly attended to according to need.

4 No beast or any living thing may be wantonly pain'd, injur'd or tortur'd. and no living being

should ever be corrected or chastis'd in a passion.

Counsels.

1 Horses & Cattle ~~must~~ should not feed or run together in one pasture.

2 Beasts should not be call'd by the given or christian names of persons.

Section 4th

Concerning the Order of the Natural Creation.

1 Different species of trees or plants, may not be grafted or buded on each other, except pears which may be grafted on the Quince.

2 The different species of animals should also be kept distinct, each in its own order.

3 No fowls may be set on the eggs of fowls of different kinds.

Counsels.

Believers should not spend their time in cultivating Fruits & plants not adapted to the climate in which they live.

Section 5th

Orders concerning Buildings Painting; &c.

1 Beadings, mouldings & cornishing which are merely for fancy may not

be made by believers.

2 Odd or fanciful styles of archetec-
-ture may not be used among believers,
neither should deviate widely from
the common style of buildings with-
-out the union of the Ministry & Elders.

Counsels.

1 It is advisible to paint Meeting
houses white, without, and of a blue-
-ish shade within for the sake of uniform-
-ity. Dwelling houses should be as near
uniform in color as consistent, and
shops, in like manner, should be uniform
as far as practicable, and a little darker
than dwellings.

2 For uniformity it is advis'd for dwelling
house floors, if stain'd at all to be of
a redish yellow.

3 Back buildings as barns wood hous-
-es &c if painted at all should be of

a darker hue than dwellings or shops, as red, brown, Umber, Lead color choc-olate, or some such modest color, but when such buildings front the street, or command a sightly aspect, they should be painted like shops.

4 It is imprudent and unadvisable to paint such articles as come to ready wear, so as to wear out, before they rust out.

Section 6th

Miscellaneous Counsels.

1 Brethren and Sisters should avoid thronging the office, to visit believers late in the evening, or as they are about to return home.

2 Members should not tell the gifts, or peculiar regulations of the family in which they live, to other families

3 Brethren and Sisters should not leave their companions in Employ to be gone over half an hour, without giving them information where they are going.

4 Lengthy conversations should not be held in the street if consistent to avoid it.

5 It is unsafe & therefore improper to redrill a hole in a rock when it is charg'd for blasting.

6 It is advisable for believers to abstain from all kinds of fermented liquors as a beverage.

7 Buildings which get out of repair should be repair'd soon, or taken away.

8 Doors & gates should not be left swinging, but kept either shut or fasten'd open.

9 Curtains should not be left in such a manner as to be blown out at the windows.

10 It is unsafe to leave any kind of garments, or yearn, or Cloth, spread or hung out over night, unless it is watch'd.

11 It is uncleanly for brethren & Sisters, to spit out at the windows, or on the floors, walks, cellar bottoms or sinks.

12 It is unsafe to shoot with guns near the barns or other buildings, unless the wadding be of leather shavings, or some thing not liable to take fire.

13 × It is unadvisable to use Locks & keys in the dwelling house, except where public stores are to be kept, and no false locks should be used in the dwelling

house, ~~except where public stores are to be kept~~ or any private possession.

14 It is uncleanly to allow cattle or sheep to feed in the door yards, and they should not be driven carelessly thro' them, and it is a good rule to mow door yards twice a year.

15 It is improper to cut up the door yards into little cross paths, and by roads, but when consistent all should keep on the walks.

16 When brethren or Sisters, are about the farm, and pass thro' bars or gates, they should always leave them clos'd, unless they find them evidently left open on purpose. And when brethren are about the farm, & find gates open, bars down, or fences bro-ken down they should put them in order if consistent, and if not, inform those set in order to take care of them, on their return home.

17 All implements of labor, carts, waggons, sleighs, sleds &c should be put in their proper places on saturday nights, & as

far as consistent, every night, and all of these things should be done in season to retire at the time appointed, if possible.

18. No kind of beasts, birds &c should be kept for mere curiosity, or for the sake of fancy or show.

19. When believers enter the dwelling house they should walk softly, and in the fear of God.

20. Slaming doors, or gates, should not be practic'd by believers.

21. Believers should avoid lounging in the windows, or leaning on the window stools, as if they were asleep, or gazing out at passers by, and particularly on the Sabbath.

22 If a brother or Sister be missing at the dining table, the place should be immediately fill'd.

23 No one should allow himself to pass carelessly over small and useful things as a nail, a pin &c, thinking it too small to pick up

and save, for our heavenly Fath-
-er may consider such too small
to bestow a blessing on.

24 When brethren or sisters are as-
sembled to sing, or support uni-
-on, no one should read aloud,
without the request or consent of
the Company, lest some greater
gift should be obstructed.

25 When any one is out of health,
such should not defer applying
to the Physician until saturday
night or sabbath day, for the pur-
-pose of saving time for temporal
employment.

26 Brethren should not present them-
selves to support union with the
Sisters, when they have aught one
against another, and Sisters
should not present themselves to
support union with the brethren
when they have aught one
against another.

27. Believers should not keep any beast that needs an extravagant portion of whipping or beating, but such had better be sold to the children of this world, or kill'd.

28. No one should be sleeping in meeting time, or be gazing at spectators in public meeting.

29. Rocking chairs should not be us'd in singing meeting

30 All should avoid unnecessary frequenting the rooms, wherein they do not live except on duty.

31 Believers should not keep pots of flowers in or around dwelling houses or Shops.

Conclusion.

Whoever knowingly or willfully breaks the orders of the gospel should feel that thay have sinned in that thing, and should feel them-selves solemnly oblig'd to confess it and put it away in the line of Order.

End of the Orders

The Elders of every family thro'out Zion should keep a record of the orders contain'd in this book, or such a portion of it, as the Minis-try deem suitable for, and adapted to the family over which they are call'd to preside. and the same should be frequently read, or spoken to the family. Perhaps the most judicious way, to make a suitable and lasting impression upon the minds of the people, would be to read one section of them only at a time, or at one meeting, thus

confining the attention to one subject. It is very important that every believer should get an understanding of the order which they are call'd to keep.

Mother Lucy's sayings.

Spoken at different times and Under various circumstances.

Young people must not expect to please themselves with every fancy, or think to have every notion that they would naturallly want, or to have their own ways; but they must remember that they are call'd to be examples in all things.

Brethren and Sisters you hear a great deal about the cross, per-haps a great deal more than you want to hear many times, but every one ought to consider, that all they have gain'd towards the kingdom of heaven is by the daily

cross, and all who do not carry this daily cross, in all their thoughts, words and actions cannot travel in the way of God.

Some think they have harder times and their crosses are greater than others, but such ought to consider whether there is not some-thing in them, which needs greater crosses to subdue; and then dont flounce or frown untill you know whether you do not need all you have and more.

Brethren and Sisters, I feel many times you would trample on the laws of Zion, and would go one side of Order, to satisfy some inclination yourselves.

Such as you call little orders, you pass by, and will

say by and by, when Mother and the Elders are gone! "Why we did so when Mother was here, why can not we do so now? If they allow'd such things who can blame us? But I want you to know and remember such things are not allow'd we do not allow of disorder!

Mother on speaking to her children, on christmas day said. "If their are any hard feelings, or dificulties, or any thing so great that it cannot be settled to day, it ought to be done tomorrow, and if you can not get hold of a forgiving spirit, do sell all that you have and buy it, you have enough to part with if you will.

I desire there may be none either male or female, but that labor to be peacemakers; ~~you had better ran-~~ ~~sice~~ I can sense very clearly the reward

of the peacemaker, you had better sacrafice a great deal than not to keep peace brethren and Sisters.

You must not take offence, nor give offence, if any one take offence, they will give offence, and if they will give offence they will take an offence. I you will break the precious laws of Christ Zion, you get off the Christian ground.

This I call a sacrafice, to give up and hate our nasty natures, natural dispositions, and ugly appetites, with which we were all born into this world.

And who is there that will flinch or give back because the way is so straight? I hope there are none.

I do not glory in my profes-sion; I would as willingly be a jew as a Shaker unless I lived a godly life. I might as well be a jew as to profess to be a follower of Christ and

not be one.

I do not know but I have a differ-
-ent understanding of the gospel, and about the way of God, from what some of you have.

I thought when I first heard the gospel that I must give up every kind of evil. I thought that old ugly was going to be rejected.

I expected to give up pride, cov-
-etousness, deceit, lieing, and every bad thing if I ever went to heaven.

And if you think you can give way to backbiting, anger, crabbed crooked ways, and whatever an evil nature may lead you to, and think you are going to heaven, I want no such Heaven.

If there are any who have a dis-
position too good and too nice &

pretty to be destroy'd, they ought to let it be known, that we might not expect so much of them, but my natural make is none too good to die, I do not want to save it; I hate my old natural disposition and I find need of the cross.

You ought to have love and union to each other, a godly union which is very different from a fleshly union. I desire you would speak to each other in the new tongue, and not let the old tongue to bear rule. Just as much as you give way to the old tongue, to chafe and gall each other just so much you are defiled.

Those who have the Spirit of Christ are meak, submissive & humble it makes them simple like children willing to do any thing to find the favor of God.

I want you to consider how mean and poor you are without the gift of God, this does not lift you up, and make you proud and disdain submission, neither will it make you feel cast down or dispis'd, but by it you will feel confidence & peace. But this great big sense makes one feel hateful, it makes one look con-temptible; I can almost always tell a person who feels big, wherever I see such an one.

I can love and bless all, I feel that the brethren and Sisters are my interest and that I am theirs, I feel that I can not do without them, nor they without me.

I desire that none would excuse themselves, that they cannot bless, be-cause there is something in the way, there is always room enough to bless.

I feel more concern'd about the union than almost any thing else. I desire you all to watch yourselves in this point, it is a matter that all can understand.

There are none of you so strong that you can divide and seperate out, without loss. You can not go to Heaven alone, but you can be lost alone. I believe disunion will be the overthrow of many souls yet. But if any souls are lost, they will have to come down, and acknowledge their own folly and guilt.

If any feel as tho' they could not have their natures spoil'd, they ought to step back and not unite with the rest in worship.

There is a daily duty to do, that is, for the brethren to be kind to the brethren, the Sisters kind to the Sisters, & the brethren and Sisters kind to each other.

You ought to be very careful how you speak to each other, speak lovingly one to another, according to the simplicity of the Gospel.

Mother Lucy in speaking to a company of young brethren and Sisters said, "I was taught when I was a young believer, that I had better eat my fingers off than to speak or feel against those who were before me in travel in the way of God," and it is really so, and you must not do it.

And again said Mother "you must labor to keep good Order, for it is your protection. the Orders of God seem hard to a carnal mind, but I should say that there are not many if

any here present so young, but that they may see and feel the necessity of keeping good order.

To my sense believers are held together in union by a golden chain, this chain is composed of the gifts and Orders of God, and every order is a link in this chain, and if you break any of these Orders, you break this chain, and are exposed to be led astray. [But while you are careful to keep the gifts and orders of God, you are surrounded by this golden chain, and are secure from all evil.

The last sentence was spoken by Mother, about fifteen days before her decease.

Certificate.

Copy

We the present Ministry of the church of christ in New Lebanon and Water Vleit do solemnly own & acknowledge our full faith in, and approbation of the forego-ing rules, orders an counsels, which have been given & establish'd by our Gospel parents, and by their successors, the Ministry and Elders.

And we do solemnly promise in the presence of God, and our Heavenly Parents, faithfully to support & maintain the same from this time henceforth & forever, as far as wisdom will permit.

In testamony whereof we have hereunto thankfully set our names, and affix'd our seals this first day of May One thousand Eight hundred and sixty.

Daniel Boler (L.S.)
Giles B Avery (L.S.)
Betsy Bates (L.S.)
Eliza Ann Taylor (L.S.)

Circular

To Believers Universally

Dearly beloved Gospel Friends.

Admonished by a number of sor-
-rowful and very trying circumstances
of a pecuniary character, embarressments
which have occurred, at different
times in some Societies of Believers
within the past few years, in conse-
-quence of a disregard of, and disobe-
-dience to a primary Order, and bylaw
of our peculiar Institution, of an Uni-
-ted & consecrated Interest" guaran-
-teed to us only by a sacred obser-
-vance of those principles that demand
absolute justice between man & man,
and ratified by the signature of all
the members of our community to
a sacred written Covenant, but
not secured by any charter granted
by any earthly government,

Ann obligation seems resting upon us to throw out this warning & admoni-tory circular, with a request that it should be annually read in family meeting assembled, at least once, in each year, that every one of the ri-sing generation may learn the pri-mary law of Zion, in relation to her financial & pecuniary preserva-tion, and, that all now engaged in business transactions may be fequently reminded of their obliga-tions to preserve, inviolable, the con-secrated domains, and honest and devoted earnings of the united bro-therhood, and sisterhood of our in-stitution.

Our solem, sacred, and sealed written Covenant of social compact, imparatively demands that every covenant member of our community who makes an entire dedication and full consecration to God, and

to the sacred purposes & charitable requesitions of our christian religion, should be free from all involments with those without, to "owe no man any thing, but love & good will, and to keep, this debt as snugly paid as possible, and sad experience has shown that wherever Believers have violated this solemn charge, great loss, temporal, social & spiritual, has been the result, and great & continued tribulation upon the faithful, And from present appearances, the consequences of extensive violations of this principle, in some places, threatens the annihilation of Society.

"Therefore, Beloved Gospel Friends, may we each one, & all, learn from this, the following important lesson, that no agent, in the employ of the United Society, in any family thereof, for the transaction of business for

the people of God, in any capacity, great or small, is authorized, or has any permission of the United Society of Believers, whose property is all consecrated to the service of God, to virtually mortgage any portion thereof, great or mall, to the world, whether it be real or personal estate, by giving a note or notes for value received; by raising the money on a note or notes before the same are due, by endorsment, or, in any manner, becoming absolutely indebted to the world for value received.

The many failures incident to trade, and, at this date (1864) the country being absorbed in one of the most gigantic wars in the History of nations; the trials in business in the present time, and in the prospective future; combine to prompt a disregard to gospel principles in regard to indebtedness to those outside of our

community; and, the solemn injunctions of our sacred institution seem in some respects, easily to slip from the memory.

We feel, therefore, bound in duty, to call to remembrance that sacred order, and solemn injunction which has been absolutely binding upon Believers ever since their organization as a Society.

That no Believer shall give a note in promisory payment for value received, on any occation, or, in any manner run in debt to the world, by giving any kind of promisary security for value received in writing, after payment becomes due, according to the stipulated terms of sale, or trade, when the bargain was first made.

And, we request that this Circular; our Society or family Covenant; the plamphlet entitled "A Brief Exposition"

also the record of our Gospel Orders, should be read once in each year, henceforth; that the young may effecually learn, and that all may be frequently reminded, of the necessary principles of our institution, for prosperity & protection throughout all coming time. read next ※

We would suggest that the Book of "Gospel Orders" should not be wholly read at any one given time; but only such sections of orders, as relate to one and the same subject, or class of subjects, that they may be better memorized, and more faithfully learned. For experience fully proves, that, where good order is not kept, there is a falling away from the Gospel work, and a stumbling into paths of sin & condemnation. "Where there is no Order, there is no God".

In bonds of affectionate Gospel love

We Subscribe the } Ministry of New Lebanon

※ The Commandment of the Lord to Israel, was imperative concerning the Laws and statutes that had been given them, as follows.

"And thou shalt teach them diligently unto thy Children; and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, & when thou liest down, & when thou risest up; And, thou shalt bind them for a sign upon thine hand, and they shall be as frontlets, between thine eyes: and thou shalt write them upon the posts of thy house, and upon thy gates.

Deut. Chap. VI. vers. 7. to 9.

Should Believers be less careful to memorize the Orders of the Gospel of Christ.?